11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

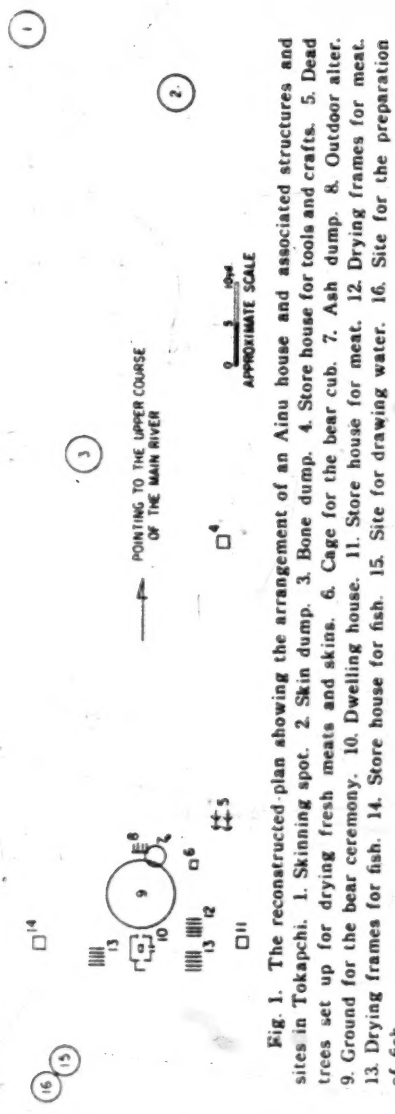

Fig. 1. The reconstructed plan showing the arrangement of an Ainu house and associated structures and sites in Tokapchi. 1. Skinning spot. 2. Skin dump. 3. Bone dump. 4. Store house for tools and crafts. 5. Dead trees set up for drying fresh meats and skins. 6. Cage for the bear cub. 7. Ash dump. 8. Outdoor alter. 9. Ground for the bear ceremony. 10. Dwelling house. 11. Store house for meat. 12. Drying frames for meat. 13. Drying frames for fish. 14. Store house for fish. 15. Site for drawing water. 16. Site for the preparation of fish.

for instance, Naitai plus *un* (*of or to be at*) *utaru* (*people*). The people of a *kotan* constituted a single group whose members used a concentration or concentrations of spawning beds (a spawning or spawning grounds) of dog salmon in common (pp. 60–62). The *kotan* is classified into two types according to size and cooperative function. Settlement type 1 is composed of three households or less forming a single cooperative unit for some fishing and hunting activities. Settlement type 2 is composed of more than three households not forming a single cooperative unit for any gathering activities. So far as the actual examples from Azuma, Tokapchi and Otopuke valleys are concerned, the maximum size of a cooperative gathering unit is three households. Moreover the cooperative unit is usually or almost always composed of households from the same settlement (p. 43).

The Local Group.

The *kotan* group did not always constitute a socio-politically integrated territorial unit, that is, a local group. The presence of the two categories labelled by the present writer as 'settlement group' and 'local group' has already been noticed in some works, although those were not clearly defined[11]. The local group as a politically autonomous group could either consist of several *kotan* groups or of only a single *kntan* group. The unity and integrity of the local group were manifested in the presence of a common